郵便はがき

Breslau

東京市芝區今里町
明治學院内
インブリー様 行

Rev. Wm. Imbrie, D.D.,
Tokyo.

宛名人の宿所は宛名よりも大書すべし

此の表面には宿所姓名を限り認むべし

大日本帝國政府印刷局製造

Dear Dr. Imbrie:

I am afraid that I can not help you much re Dr. Pentecost. His style of oratory loses much of its power when run thro an interpreter. Just same as Bishop Galloway! The interruption breaks the momentum and sweep of his discourse. So I think he could do Japan most good by converting some of the poets' foreign heathen. — Still he did powerful work here. His address to the evangelistists in my house was especially effective. The men were much helped and went back enthusiastic. Dr. Pentecost will stir all up in spite of interpreters. But when it comes to the relative value of his work, I think he could do the most good in the parts. Sincerely Yours,

Hiroshima
May 13, 1903.

Harvey Brokaw.

Gotemba, Aug. 8, 1903.

Dear Dr. Imbrie:

Yours of the 6th came to hand yesterday. Please find my replies to your questions enclosed. I think these men do good – especially such men as Mott and Hall; but I have many misgivings on the whole subject. I would by no means discourage the coming of the visiting men – at suitable times – but we should emphasize talent and work on the field more. There is more or less dissipation connected with the coming of these men, that leaves behind a kind of unwholesome reaction, not unlike that following many of the so-called revivals at home. Out of all

the workers on the field, there ought to be found the ~~Motts & Hall~~ Torreys & the Pentecosts, even if not the Motts and the Halls ~~on~~ to do the ~~field~~ work! It is rather humiliating to have to depend upon outsiders.

Mrs. Soper and I are fairly well, and we are enjoying ourselves. We have a lively house-full – ten of us! The Drapers are pleasant people. It has been very bad even here the past two or three days! To-day is the ~~sixth~~ Anniversary of our first arrival in Japan. Thirty years!!!

Mrs. Soper joins me in kind remembrances to yourself and Mrs. Gulvie. We are expecting Maud on the "Siberia." Sincerely yours,

Julius Soper

Nikko, Japan Aug. 10th 1903.

Dear Dr. Imbrie: In your note of Aug. 6th you ask me to write you what is my present estimate of the work done by Mr. Mott, Dr. Terry, & Dr. Hall; also by Dr. Pentecost in this country. You also ask me to state whether or not I think it desirable that a succession of men from home should be sent out, and if so how often should they be sent. &c. I will speak of the persons named in the order of their names mentioned above

1st Mr. Mott. He did a good work. If the Christian students in the Schools and Universities of Japan ought to be organized into societies, & if they are once organized the organization or organizations should be looked after carefully by a good strong man like Mr. Mott.

Otherwise they may degenerate. The downgrade is unusually steep here. & the dangers surrounding young Christians or young men favorable to Christianity in this land are great. So it is well for an organizer to come into the field, and encourage the organizations by his presence & keep them in safe lines. When he comes out he sends out word beforehand, gets preparation made & has as a result good meetings. His work is rather Special.

2d. Dr. Torrey's work was not so Special. He is a Bible teacher & evangelist. So are many missionaries on the ground. His work was not so different from theirs. What I heard from Dr. Torrey was good, & such men come, and have people of the right kind to prepare for them and labor with them no doubt good meetings will be held & much good result.

3d. Dr Hall's work again was quite Special. He was chosen & came to deliver the Barrows

lectures". His subject was assigned. He was expected, even required "in a friendly, temper-
"ate conciliatory way, and in the fraternal Spirit
"which pervaided the Parliament of religions" to
"discuss the great questions of Christianity". Dr Hall did all that was required of him, being the kind of man he is, and having made ample preparation on his chosen topics. It is only just to add that, with all his irenic friendly manner & Spirit, he presented the claims of Christianity as the absolute religion without giving any uncertain Sound. His visit was calculated to do good, & no doubt his addresses did good to all that heard him Japanese or foreigners.

4. Dr. Pentecost. His work was not so special, even as Dr. Torrey's, it appears to me. When I listened to him in our city, with his good interpreter, Mr. Segawa, preaching to fairly full houses, though these houses

may have been smaller buildings than he was accustomed to, I felt strongly that good was being done. Still he only did what every good missionary engaged in evangelistic work, does in his degree all the time. He brought no special message to a special class as Mr. Mott & Dr. Hall did. The objections then that I would make to the proposal to send out regularly to the foreign field evangelists of mature years who have acquired all their religious & other experience, say, in the U.S. & who have their opinions formed, are these: (a) They deliver the same message, the same Gospel that the regular missionary delivers nearly all the time, year in & year out. (b) Such Evangelists deliver it without the intimate knowledge of the wants of the people such as even the ordinary missionary has. This intimate knowledge acquired only by experience on

the field is necessary before the evangelists' message can be perfectly adapted to the wants of his hearers.

(c) Such Evangelists must deliver their message whatever it is through interpreters good or bad as may chance. These interpreters may mistake a point, or tone & tame an eminent evangelists address down till it is not as effective as a plain missionaries address.

(d) Evangelists who have made their mark in America are usually men of strong character much accustomed to have their preaching attended with results. Like the revivalist Burns who went years ago to China from Scotland they expect to see "Signs following" their preaching. If such evangelists conscious of a power to move men, would, while yet young imitate Burns' example and come to the mission field and

laboriously acquire the language & a knowledge of the opinions & views of the people he would be in a position to do telling work:- much more so than if after forming his opinions at home he came her for a brief visit. Of course if a man by long & attentive study at home has mastered some of the living questions of the age, or if he has had a peculiarly rich religious experience, and shows in consequence that he has a special message for men, by all means let such be sent out to the mission field, especially if some friend will meet the expenses as a special object. But such men of power do not spring up regularly; hence they cannot be sent out regularly. They may spring up in the home land & they may spring up here, as God favors us. What I have above say will sufficiently answer your three last inquiries, viz:

1. "How often shall they come?"

2. "Should one come next year?"
3. "What type of men should be sent?"
As there is nothing else of importance that occurs to me bearing on the ~~close~~ question.
I close hoping your correspondence on this delicate subject will result in good.

Sincerely yours,
David Thompson.

W. Thomson

Question of sending Evangelists and Teachers from America to Japan.

Tokyo, April 20, 1903.

Dear Mr. Ebina:

I have delayed writing to you more fully regarding the local expenses connected with Dr. Pentecost's work because I have been extremely busy in finishing up the year's work for Baltzly before his return, including the two quarterly and annual reports of both missions.

1. I take it for granted that your committee will see to it that all proper economy is exercised. On the other hand I think that those who are sending out Dr. Pentecost will be disappointed if his opportunities for usefulness should not be taken advantage of for lack of a reasonable amount of funds.

2. Wherever the churches will serve the purpose I think they should be used, and that the churches should lend them without charging for such trifling expenses as lights etc. But I would not make it a point to raise subscriptions ~~for~~ from the Japanese. Dr. Pentecost's coming is at the instance of friends in America who can meet the expenses without injury to the Japanese whose views have not been consulted in the matter. Moreover the independence that the payment of the bills will carry with it will tend to expedition and simplicity in making and carrying out arrangements. Then too the Japanese have hard work to meet their expenses.

3. As the coming of Dr. Pentecost is the work of Mr. Speer and Dr. Barton, it seems to me only

reasonable that they sho. be held responsible for the funds necessary for carrying it on effectively.

4. I appreciate Dr. Leaman's reasons regarding the payment of expenses in places where the missions connected with our Council are in charge. Suppose therefore

a. That we advance the funds required in places where the missions connected with the Council are in charge.

b. That Dr. Leaman advance the funds in places where the ABCFM mission is in charge.

c. That, in places where the Coms. and one or more of our Council missions are in charge, the bills be divided.

d. That in the case of places occupied by other missions, as far as possible such missions be requested to meet the expenses; but when this can not be done and your committee is satisfied that it is wise for Dr. Pentecost to visit the places, that we meet the expenses.

e. That in Osaka, as far as possible, the expenses be met by your Exposition Committee.

f. That in doubtful cases your committee have discretionary power.

g. That all bills be sent to your committee and paid by it rather than directly by the treasurers of the missions.

— — — —

I will send you a check for yen 250 on account.

I think this does not differ essentially from the suggestion in Dr. [illegible] last letter. Please send this letter to Dr. Leaman; and if it seems to be a proper if he wrote returns it to me. Sincerely yours, Charles [illegible]

Mr. Uemura.

After sending out my letters of inquiry I called to see Mr. Uemura on other business, but while at his house I told him what I had done and said to him that I should like to answer the questions also. He thought the matter over for a few minutes and then replied as follows. I made notes of all that he said while he was talking; and I think I report it correctly.

"What is your present estimate of the results of the work of Mr. Mott, Dr. Forney, Hall and Pentecost?"

"In general, I should arrange them in this order:- Mr. Mott, Dr. Hall, Dr. Pentecost, Dr. Forney. In fact, Dr. Forney stands last; but if the same preparation had been made for him as that was made for Dr. Pentecost perhaps he would have stood third.

Mr. Mott came out with a particular work before him, and he addressed himself to a special class: i.e. to students. He represented an idea. He was a vigorous man with a good deal of personality. All this was effective in the way of impression. But the thing that most impressed those that came in contact with him, and that constituted the real value of his work, was not his addresses - not what he said. It was his ability to organize work and to lead others to take hold of the work."

"But did he not very manifestly influence the minds of many students in the direction of

Christianity? That is the opinion frequently expressed. A number of the letters that I have received speak in this way. One of them, for example, describes his influence over students as wonderful. Dr. Albrecht told me that in Kyoto Mr. Mott set forth the temptations and sins of students with great power; pointed out to them their own weakness and showed them that in fellowship with Christ they would find the source of the power that they needed; and that the result was (to use Dr. Albrecht's expression) that he bowled them over like ten-pins."

"Well, it is not easy to reply conclusively to testimony from others. I can only say that I constantly meet students, and that I have not received such an impression from what they have said to me. In a general way Mr. Mott impressed the mass of students who heard him; but I think he influenced comparatively few religiously, and especially not the older and more thoughtful ones. This is true: He spoke with much power regarding the sins of young men particularly of the sins of impurity. So much so that many who heard him saw things in a light that they never saw them in before. He really impressed many with the idea that leaving College is highly injurious to the best success in life; but the number that he led to conversion, to fellowship with Christ, was very small."

I think Dr. Albrecht would quite agree with this. B.F.

"Dr. Hall's course of lectures was prepared for India. That of course must be taken into consideration. But apart from the fact of its special adaptation to India, it was not, I think, the kind of a course particularly needed in Japan. It kept too much in the vestibule (do you call it?) of Christianity. It was of course addressed to educated men presumably more or less interested in Christianity; and was essentially a course of apologetics. Now so far as educated Christians are concerned, that is the line of thought in which they are best-read. In fact there is too much apologetics in the preaching now. The same thing may be said of educated non-Christians interested in Christianity. Therefore what I think is more needed is a course of lectures that is less distinctly a course of apologetics.

The addresses that Dr. Hall delivered were excellent. I did not hear them all; but this is true of all that I heard. The one which he delivered at the reception given by the Tokyo pastors was admirable. So also of the sermon which he preached in the chapel of the Tokyo Gakuin. I published it in the Jukyo Shicho, and it was highly appreciated. Personally Dr. Hall attracted every one to him, and wherever he went he left a pleasant impression behind him."

"Dr. Pentecost was a great disappointment

What we expected was better preaching than we are accustomed to from the Japanese ministers. I tried my best to reproduce his sermons and extracts from them in the Tokiwa Shimbun; but apart from the anecdotes that he told there was very little in them. There was a great deal of preparation for him; and we all helped to the best of our ability; but the common feeling is that it was much ado about nothing. Henceforth much greater pains will be taken to learn the qualifications of one coming before we commit ourselves to him. We feel that we raised expectations that were not fulfilled."

I suppose a succession of the right men were sent out, what might they reasonably expect to accomplish?

"Men might be sent out with two very different objects in view:-

a In order to make a general demonstration in favor of Christianity. That might be accomplished if the right men came. But they would need to be men already well known by reputation in Japan, or occupying positions in America that in themselves would give them a high standing. My best man for this function (with a smile) would be President Roosevelt. Another man who would have succeeded in this

was Ex-President Harrison. The same is true to a considerable degree of the Presidents of the leading universities; especially those that are more closely affiliated with the Imperial University. Very few ministers would succeed to any marked degree in this. Such a man, for example, as Dr. Saundders would not. Nobody in Japan knows any thing about him. Possibly Dr. Parkhurst would succeed, because he is ~~known~~ more or less known of by name. And men of this kind would not succeed in the way of converting to Christianity. What they would do would be to call attention to Christianity; and, in a concrete way make it clear that men high in position stand firmly for Christianity.

The other object in view in sending out men might be the conversion of men to Christianity. No visitor can reasonable expect to accomplish much in that direction. Dr. Torrey is said to have accomplished much in Australia and England; but Australia and England are not Japan. Spurgeon would have failed, if he had preached what he preached in London; and so would Moody, if he had made the addresses that he made in Scotland and America. The audiences that they addressed there were prepared to ~~[illegible]~~ understand their thoughts in the forms in which they presented them, and they spoke in English. Here their lines of thought would not be understood, and they would have to speak through ~~[illegible]~~."

"But how about the churches? Could not visitors do effective work among them?"

"Not very much in the way of conversion; and not very much in the way of building up Christians generally. The right men might be helpful to the workers." (Besides the ministers, et al., I suppose Mr. Uemura would include intelligent and advanced Christians, even though they were not technically speaking workers).

"Suppose a number of conventions were held for the workers, and suppose also the right men should come?"

"That I think might be worth trying".

3. "How often men might men come for such work?"

"If they were the right men, they might come every year."

— — —

In the course of the conversation, and as bearing on the value of preaching to the masses, Mr. Uemura referred to the results of the Taikyo Dendo (Forward Movement of 2 or 3 years ago). Then of course the preaching was done by missionaries and Japanese, and under peculiarly favorable circumstances. The meetings moreover were held in the churches, and in many cases great pains were taken ~~to look~~ by the pastors and churches to look after the inquirers. Special meetings were arranged for them. As far as possible they were instructed in special classes.

In substance what Mr. Uemura said was this: "Great crowds were addressed and a great many were baptized. In ~~some~~ many cases churches were strengthened by the movement. The Shinsakai Church is an example. But that is not true generally. So for example to the Methodist Church in Tonkiji, wh. was almost the headquarters of the move-

meant, or to Jannin's church, or Kozaki's, and you will see that they were before. The result of the Taikyo Dendo was not actually large, the conversions were not numerous. The preaching to the people was not as effective as it might have been, and the conversions were not in proportion to the preaching. The Taikyo Dendo was under the auspices of the Jaikyo Dendo; and to understanding of the aims and the preaching through unfamiliar

Tokyo, May 21, 1903.

Dear all. Brother:

Kindly show this letter to Mr. Ballagh. I got reached home yesterday from a trip to Kyoto where I had a very pleasant talk with Dr. Pentecost with whom I was much pleased. I went over the suggestion from Tokyo and Yokohama and the scheme at out time was entirely satisfactory to him, excepting that he hopes to begin in Tokyo, then go to Matsushima, Sendai, and Sendai, and end with Yokohama.

I learned from him that he was writing from Nagasaki, when he said the Siberia would sail on the 4th of July he meant from Nagasaki. That gives him a week more than I supposed.

The program as arranged with him is as follows:—

Tokyo, June 4-21 inc. beginning and ending with a Sunday.

Matsushima, 22-23. From there he will go to Sendai for a few days.

Sendai, 26-30.

Yokohama, July 3-10. This to be divided in whatever way may seem best between the foreign community and the Japanese churches. If you and Mr. Ballagh will arrange for such division, and, in fact, all the details of the Yokohama work, it will be a great relief.

There will be a meeting of the Japanese committee, which is composed of representatives of the

to mei Kwai and the Pastor's Conference, tomorrow. I will meet with the committee and give them the plan of arrangements as approved by Dr. Pentecost. So far as I know there is no reason why the Sho should be changed in any of its essentials.

Dr. Pentecost had written to me that he would go to Kyoto on the 8th. But that was manifestly a slip (though I did not notice it at the time) for the 18th. In fact he did not go there until then. As he will be in Osaka only from the 28th until June 4th, I do not believe it would be possible for him to be with Yokohama on the 3rd after the decoration day services.

I inquired of him particularly regarding the indications, or lack of any, for his coming to Yokohama. He said -

"The ebb tide has been running long in these eastern cities" that careful and painstaking arrangements are needed in order to secure an audience of any great numbers. On this point in general he laid much stress. In Kobe the audiences were relatively small - about 200 in each. He made no criticism or objection; and perhaps every thing was done that could have been done. But I had the feeling (though perhaps it was imagination on my part) that he thought that greater attention to details would have produced greater results in the way of securing larger audiences. I felt also (though again it may

have been in agitation, that his work among the foreigners in Kobe inclined him to put his strength into work among the Japanese.

2. The meetings at Hongkong were regarded as by far the most successful ever held in that city; but for these the most careful preparation had been made. In outline what was done there was as follows:-

a. Pains were taken to have the coming of the meetings passed upon the notice of the community by means of the press.

b. Some local society (I think it was a literary society of some kind, but my memory is not clear on that point) invited him to deliver a lecture. For his theme he took the Day So Sanen in the East, or something of that kind. This was his opening meeting, and it was presided over by some man of prominence - a prominent official, I think he said. It had occurred to me that if you should follow such a plan in Japan, perhaps you could get the new Minister to preside, if he is here.

c. Neatly printed invitations to attend the meetings were sent to all the foreigners in Hongkong personally; and after that a postal card was sent to every one personally stating the subject of the address on the day following. He emphasized the importance of having such invitations in good taste and in good form.

He did not go into details regarding the Shanghai meetings; but 8 weeks ago he sent me copies of what has been printed. Then I remember that the committee in charge was composed of what I took to be representative men of standing in the community. Those I sent to the Women, thinking they might obtain suggestions for the meetings in Kobe. Whether any use was made of them I do not know. Coming back to Yokohama, I forgot to inquire regarding the matter of music; but that seems to me to be a matter of importance. In general these points occur to me:

1. At such meetings what is needed is not set singing, or even set pieces to be sung by a quartette, but a strong large choir to lead the audience in singing hymns. Could not such a thing be arranged for with the choir master of the Union Church, or to have the direction of the matter and to invite a number (making say ten or twelve in all) to join the choir for the meetings? For the last month the choir in the Union Church in Tokyo has been composed of Messrs Cowen, MacNair, Fisher, and Miller (of the Legation), and the singing has been highly satisfactory. Very likely some or all of them would willingly help. Sequoia told me that Mrs. Crowell (Dr. Pentecost's daughter) is a splendid singer. But [illegible]

* The only exception that I would make (in the Shanghai meetings in the old days) was that one hymn was sung by a girl's voice, she and the Spirit [illegible]

He is correct. Perhaps she would be a strong addition as a solo choir. Monday be too late as she is a soloist of the Paine Choir.

2. I would request Mr. Peck cost to give you a list of say, twenty hymns that his experience would suggest, and have them printed.

3. After talking with Mr. Peck cost, may come back to the thought that after all the best place to hold the meetings may be the Public Hall.

I told him that doubts had been expressed regarding the possibility of getting the general community to attend the meetings in any great numbers; that what could be done would be to gather together an audience composed of Christian people and a certain number of others, chiefly young men who now more or less within the reach of your Christian influence; and that under these circumstances it was thought that Bedeck Hall would be quite as good a place as the Public Hall.

Once more I may be mistaken, but it seems to me that the thought that with careful and painstaking preparation a sufficient number of the community in general could be led to attend to make it worth while to rent the Public Hall. If there are reasonably good grounds for thinking this to be the case, I incline to the belief that the Public Hall should be secured. It is highly important for us to do every thing we can to reach the community; and if we fail it will be with the satisfaction that we have done our best.

Work in Jokohama.
Preparation suggested
by Dr. Pentecost

4. In order to obtain material for publication in the newspapers, I will write to Dr. Pentecost and ask him to send me a sketch of his past life and work, and also send suitable notices of his meetings as have been published in Manila, Stonyhurst and Shanghai. Possibly he may have the sketch of his life and work that was sent in print. If he has no copies of notices published in Manila etc, they could probably be obtained by correspondence. The person to write to in Manila would be the Rev. J. B. Rodgers, in Shanghai, Dr. Pierson's title and to Stonyhurst I do not know. Ask Dr. Pentecost to consider this.

I did this; and using the material Dr. P sent me, wrote a sketch that was published in English and Japanese

Of course the printing at Manila, and especially the renting of the Public Hall, would cost something. Mr. Spencer wrote to me that a reasonable amount would be provided for local expenses. He also expressed the wish that necessary preparations for the meetings should be made. So I should be quite at liberty to meet expenses to a "reasonable amount." Could you not inquire what the Hall would cost and let me know?

Regarding Dr. Pentecost's party concerning which you inquire. It consists of Dr. and Mrs. Pentecost, and Miss Crowell.

When you have no further need for this letter ring, return it to me, as I should like to have it for reference.

Sincerely yours,
William Imbrie

Rev. JAS. H. BALLAGH,
YOKOHAMA.

NORTH JAPAN MISSION
OF THE
REFORMED CHURCH IN AMERICA.
CABLE ADDRESS, "SYNODICAL," YOKOHAMA

Yokohama. May 22d 1903

Dear Dr. Imbrie:

Have read your carefully prepared report of visit to see Br. Pentecost and the proposed programme. Am much disappointed after making arrangements for Japanese meetings tho' these can be deferred without probably great loss except for the Schools just then closing, and teachers leaving to the country. Regarding the Foreigners I fear it will prove equally disadvantageous. Regarding the Ob side, it is so pronounced we had hoped for some power of the real Pentecost to turn it, and as near it as possible. God has reaping times as well as husbandmen. Again, the ritualistic attitude of the present incumbent of Christ Church & his large society following appears no fellowship or common interest. The press too, save the Mail will be apathetic if not antagonistic. The Gazette has a new Ext-Editor quite out of sympathy with missionary or Christian interests. I can contribute nothing of interest thereto after the coöperation of years. There are no representative Christian men left after the death of Mr. A. Wilkin. Mr. Isaac Bunting is a good man but not of weight in the community. There are many musicians in the place and a fairly good choir in Union Church but nearly all of the missionary fraternity or sisterhood. The Public Hall would rather invite defeat than secure results. The attendance at the Literary Society is about

Rev. JAS. H. BALLAGH,
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Yokohama, 190

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all that could be expected. It is a better room and place every way than the Public Hall and without its expense. If the new H.K. Minister presided it were well, or Sir Claude MacDonald might be even better. That however must be left to the Brethren of whom there are barely three representative men Dr. Learing Mr. Roots & Mr. Loomis. Whether the first named would be as much in sympathy as with Dr. Hall's movement I do not know. Masonry, Gaming, intemperance, Sotoba decoration rules the day. The Cemetery bears impressive ~~death~~ testimony to the number of young men prematurely cut off and not infrequently by their own hand.

The only bright spot in the community is the Brotherhood of Andrew & Philip & the Y.P.C.E. Society. To energize and establish these is the most to be anticipated. To do this needs light of the human and more of the divine assistance. Dr. Torrey's few meetings angered more than any other has held here. They were only too brief. He came however mainly for the Japanese. We have been long looking and hoping for a revival among Europeans, much prayer and some faithful & persistent presentation of the Gospel has been made and not wholly in vain. Pastor Stearns' two texts Ex. 33:3 & Ps. 62:5 are again and always appropriate; as also two texts for our Lord's Ascension day Gen. 18:4, Lev. 32:18

Sincerely Yours

Jas. H. Ballagh

Preparative
Work in Yokohama. Reply
to my letter

11

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] layed in his coming to Japan. He finally got here with his wife and [illegible] and spent some time in the country and then went on America-way. Since his departure Dr. Guthrie has been giving opinions concerning his work and he asked me for a contribution to the [illegible] I couldn't stop to write at [illegible]

that is [illegible]

[illegible]

Dr. Pentecost will [illegible]

[illegible]

[illegible]

[illegible]

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not only in the government schools, but also
[illegible] the mission. [illegible]

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[illegible] the missionaries and Papers are [illegible]

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[illegible]

[illegible]

[illegible] Sincerely

[illegible]

(Translation)

Kure, Japan, Sept. 28th, 1909.

To Rev. and Mrs. Harvey Brokaw,

Kure,

The City of Kure is a place where Buddhism has long possessed much influence. Seven or eight years ago, no one was willing to rent a house for the purpose of gospel preaching. On this account, our Church was forced into an out-of-the-way corner in the city, and found it almost impossible to engage in evangelistic work. It was at this time that your Mission first sent us an evangelist, and we were able, with difficulty, to rent a house. The door of Mission work opened, and seekers after truth came forth one after another.

Then, you and Mrs. Brokaw, seeing the necessity of building a new preaching-place, spared no efforts to obtain the assistance of the members of the Williamsport Church in America, and succeeded in erecting a building, the Kodokwan of today. Since that time, by the grace of God which has always been with us, and by yours and Mrs. Brokaw's kind guidance, and because of the good arrangements of the Kodokwan, our Church has gradually developed to its present state. We are indeed very thankful.

Last year, you and Mrs. Brokaw observed the special difficulties of a Church established in a Naval Port, and have been endeavoring since, out of your sympathy with us and from a desire for the further development of our Church, to make over to us all the ground, as well as the buildings of the Kodokwan. The members of the Mission and the dear brethren and sisters in America listened to your proposals, and promised to hand over land and buildings on the impartial and sympathetic conditions, which we have to carry out from October of this year.

Rev.and Mrs.Harvey Brokaw, #2.

We, the Church members, beg to thank you heartily for all this. It is our prayer and our purpose, by the grace of God and the kind assistance of the American brethren, sisters and yourselves, to carry out the conditions referred to above, and to execute the mission of the Church in this city by endeavoring to bring it to a perfect state of development. This is from our inmost heart, and we humbly hope that you will kindly tell your Mission and the American brethren and sisters of our feeling of gratitude toward them.

In conclusion, we sincerely pray that the grace of God may always be with you all.

(Signed)
Kunizo Nakayama,
The Pastor,and Elders of the
Kure Church of Christ in Japan.

Dr Geo F Pentecost's work in Kyoto.

Dr. Pentecost's recent addresses in this city, were a forcible presentation of simple gospel truth, delivered with a wealth of practical illustration. The effectiveness of the addresses were increased rather than diminished, by the sympathetic interpreting of the Rev. A. Segawa of Nagasaki. His subjects were as follows:- "I am not ashamed of the gospel", "Christ the light of the world", "The gift of God" "The resurrection of Christ", "Sons of God", "To every man his work", "Hope".-

The audiences were composed of an equal number of townspeople and students, about half the entire number being non-Christians. "The common people heard him gladly" and as to the students, one of their number remarked, that "Dr Pentecost's presentation was clear to those who had but little previous knowledge of the truth, and that he believed, a strong impression had been made upon the student class, and also that if Dr Pentecost had thought it best to "draw in the net" as Mr Mott did, that fully as many would have been taken. Another address, besidd those already noted, one of the most impressive, and best received, was delivered before the theological students of the Doshisha, on the text "Ezra prepared his heart to seek the law of the Lord and to teach... statutes and judgments"

After the final meeting, a number of the Christians held a thanksgiving service. The special blessing which they spoke of having received, was new zeal and encouragement in their testimony for God.

Prof Wada of the Doshisha, and an Elder in one of the churches gave the following address of thanks.-

"Dr Pentecost: representing all the Christians in the city, I have the honor of speaking just a few words of thanks for your energetic work, done here during these six days. Within the last few years, America, the best friend of ours, has favored this Island Empire, by sending to us three worthy men, to preach the gospel with mighty power, each however with a different mission - I mean Mr Mott, Dr Hall, & yourself. The keen & penetrating words of Mr Mott, were solely, but effectively, directed to the young men. Dr Hall's polished addresses, of high character, seemed rather to have had the educated people in view, & his success lies in bringing their superstition to light. And now last of all, you have come - and we hope it will not be the last time - to preach the gospel to all classes of people without exception, & to preach it in its simplest, purest, & therefore the strongest way. We believe that your hammer has given the strong blow & condagent vibrations to many hearts - the vibration, which through the help of succeeding blows, will at last break the stony door of men's hearts that are shut against God, & open the way for Christ to enter. Through you we have been encouraged to do divine work, faithfully & humbly, & to hope that the time will come, when all people and all nationalities will be united in one - at least in spirit - with God as the universal Monarch

We hope & pray that your journey will be prosperous, and that you will be brought safely home, with much satisfaction and gratitude to God."

Dear Dr. Gulbrie,

Dr. Schneder has asked me to forward his letter to you together with a statement of my own opinion. As usual, my opinion coincides with his so nearly that it is unnecessary for me to say more than *Sansei*. Mr. Miller and Mr. Faust too agree heartily with what he writes. Only we would be a little cautious about consulting leading Japanese. There are scarcely any Japanese able to pronounce judgment on the qualifications of foreign Christian leaders, and there are, I am sorry to think, still fewer who would not be offended if their advice were not followed in such a matter. With Dr. Schneder I long for cooperation; but until we have a more manly set of people to deal with cooperation will in practice mean dictation.

Yours very sincerely,

Christopher Moss.

Hamabuchi Beach, near Sendai,
13 August, 1903.

1025

(Germany) Reformation

Secretary and Treasurer:
DWIGHT W. LEARNED.

American Board's Japan Mission,

KYOTO, JAPAN, April 23, 1903

ラルヲデ

Dear Dr. Imbrie,

Mr. Winn has forwarded to me the enclosed letter and I return it to you as requested.

Your proposition seems to me a very good one, and I will act in accordance with it, that is I will pay the local expenses of Dr. Pentecost's work in places where our mission is in charge and half of the expense in places where our mission and one or more of the Council missions is in charge. (By the way it would be a convenience if there were some short expression for missions connected with the Council. How would "Presbyterial" do?)

Yours truly,

D. W. Learned

FERRIS SEMINARY,
178 BLUFF, YOKOHAMA.
REV. EUGENE S. BOOTH, M.A.
PRINCIPAL.

CABLE ADDRESS, "SYNODICAL," YOKOHAMA.

NORTH JAPAN MISSION
OF THE
REFORMED CHURCH IN AMERICA.

Yokohama, 2/6/1908.

Dear Dr. Imbrie:—

I have to thank you for your long letter in regard to Dr. Pentecost's coming. and to assure you that all will be done that can be done to get him a hearing in Yokohama.

Mr. Ballagh has written you at some length on the subject so I will forbear.

Dr. Pentecost should realize that the foreign community here is much smaller than in Hongkong or Shanghai.

I will let you know if there are any developments in the way of local interest.

Again thanking you for writing so fully. I am enclosing your letter as you requested. also Mr. Ballagh's letter.

Yours very truly

E. S. Booth.

Preparation
for work in
York shire
Books refer
to my letter

Dear Dr.Imbrie; Kyoto,Aug.7,1907.

Your letter of July 14,has just reached me,forwarded by Dr.Greene; Our Mission has just sent a request to the Board, (American) that a man be sent to Japan to work at least six months,visiting all our stations,doing evangelistic work.

I told you some weeks ago what I thought of the results of Mr.Mott's and Dr.Torrey's work.If such work can be wisely followed up it is valuable. Dr.Hall's work was of a different kind,and made a deep impression,I think upon the thinking Japanese in favor of Christianity.

Dr.Pentecost's strong point was his clear presentation of the Gospel, the old Gospel,by means of illustration.His argumentative sermons which I heard were weak with most Japanese thinkers.I should say that if such a strong man of reputation like Dr.Hall could come once in two years, say each time the Haskell Lectureship goes to India,it would do great good in Japan.Then,if every year a man of earnestness and tact like Dr. Torrey,or Mr.Mott,could come and stay six months,following up their own work,and looking after and teaching and leading their inquirers,so as to show our Japanese workers,to say nothing of the missionaries,the best ways of doing it,it would be of great advantage.

The ideal,theologically,would be a man something like Dr.Hall,in his openness of mind to all thruth,but who holds strongly and firmly to the fundamentals of the faith.They should have an earnest Gospel message and be able to present it forcibly and with illustrations.These latter are very taking with the Japanese.

Sincerely Yours, J.D.Davis.

American Board of Commissioners for Foreign Missions.

JUDSON SMITH, D.D., CHARLES H. DANIELS, D.D., JAMES L. BARTON, D.D., } Corresponding Secretaries.
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CONGREGATIONAL HOUSE, NO. 14 BEACON STREET.

Boston, October 10,1903

Mr. Robert E. Speer, Sec'y,

156 Fifth Avenue, New York, N. Y.

My dear Mr. Speer:-

I thank you for sending me the discussion from Japan on the question of sending occasional evangelists and lecturers from America to that country. I read Dr. Imbrie's summary carefully and glanced through many of the other letters. It is very evident that there is not a concensus of judgment among the missionaries in Japan upon the subject. The value of such a visit depends so largely on the individual himself that it is very hard to express any judgment as to the principle. It seems to me that we shall have to decide largely when we many the men before us who can go. I have had some correspondence with President Harper about arranging the Haskell lectures so that they can be delivered also in Japan. I wish that could be a permanent arrangement. I return the manuscript very grateful for the privilege of reading the communications.

Very sincerely yours,

James L. Barton

Enclosures

Osaka July 2-03.

Dear Dr. Imbrie,

Your inquiry of the Dr. Pentecost's visit to Osaka, was received last [illegible] I am able to answer it in a most satisfactory manner.

The meetings here were not as large as those held by Mr. Mott, but my explanation for that is that the former were specially for young men and were so advertised. While Dr. Pentecost's were specially advertised to be Gospel Sermons. Then too, for three of the days that the Dr. was in Osaka it was very rainy. Now in reply to your specific questions:

(1) The general impression made by the Dr. was that he had a message of transcendant importance to deliver, and he was most desirous to lead his hearers to the most serious consideration of it. His addresses were suited to the strengthening of Christian beliefs and faith. There may have been adverse criticisms passed upon his preaching, but if so I have not heard of any in Osaka. His presentation of truth was made in such an original way and with such apt illustrations as to render it very plain and comprehensible. The remembrance of his words will go to build up christians in their holy faith.

(2) If men are to come out from Home, my opinion is that they should be of the class represented by Dr. Pentecost, rather than of the class with which Dr. Hall would be naturally associated. I did not hear Dr. P[illegible], but as between Dr. Hall's Lectures and Dr. Pentecost's Sermons, I have no hesitation in giving the opinion above.

(3) They should not be sent every year, but [illegible] time to time would be exceedingly helpful to the work we have on hand. [illegible] I hope that he Mr. S. should give one year to visit and speak throughout this land. I would vote for that with both hands if the board can provide for his work at home and let him come.

In haste, Yours Sincerely,

T. K. Wim

Secure the books of this church!

Maebashi Aug. 6. 1903

Dear Dr Timbrie

Your letter to Mr Coates was forwarded to me some days ago, and I am glad to give such impressions as I have of the work of the men you mention. Taking your questions in order:—

1. Of Dr Dorrey I know & have heard practically nothing. In regard to Mott & Hall, it seems to me their work cannot be too highly appreciated or estimated. I heard them both in the Y. M. C. A. hall in Tokyo, and while to me personally Dr Hall's addresses were much the more stimulating, the impression which Mr Mott made upon the young men was I think nothing short of wonderful. His periodical visits will be looked forward to by the student class with increasing interest I think. In regard to Dr Hall, it seems to me that his visit would have been

even more helpful, had some preparation been made for pure workers' meetings on a large scale. My heart-felt desire is that at short intervals, our strong men of England & America should be brought ~~into~~ over here and all our workers — even at mission expense — ~~had~~ come into the closest possible contact with them. Such men as Fairbairn, G. Adam Smith, King of Oberlin, and others both of the liberal & Conservative ranks, would be a power for good here, if they could be persuaded to give us a reasonably long stay.

2. In regard to Dr Pentecost, I think on the whole he did good & much good. His intense Evangelicalism and his clear illustrating power, took hold of the people in Madras with considerable power. I don't know how far he stimulated the workers themselves but feel sure that they were benefitted along

practical lines. To me personally, the Dr seemed like a man who was living on his past, so that I was somewhat disappointed, but, I suppose, most missionaries of 14 or 15 years standing, naturally become over-critical of men fresh from America.

3 & 4. As to sending out evangelists, I favor the idea but think they should come @ intervals of two or three years.

5. As to the kind of men, I should favor popular spiritual pastors of churches, rather than the professional evangelists. I think that such men are fully as practical as the professionals, and at the same time they keep in touch better, with the intellectual ~~struggles~~ world, and are thus better fitted to meet the theological problems that are constantly rising in this new ~~field~~ field. Speaking ~~for~~ of

our own denomination, the names of such men as Lunsanlus, Hillis, & Gordon suggest themselves, and I am sure you would have in mind men of like calibre in the Presbyterian denomination. Scholars & Pastors are the men that seem to me to be most needful, and this not only for consolidating the Japanese workers, but also for bringing the missionary bodies themselves into a closer bond of sympathy & fellowship.

Now please tell Dr Speer to act exactly in accordance with my suggestions and rest assured that you will have my most hearty ——— !

Yours very sincerely

H Bedley

Podley

Compaction disk

Karuizawa,
15 Aug. '03

Dear Dr. Imbrie.

Dr. Davis has forwarded your letter, but I have not it with me and may not exactly answer your questions.

No one of us would hesitate a moment to say that Dr. Hall's visit to Japan must have done much good, though largely of a kind which cannot be measured by figures. It is impossible to speak so enthusiastically in regard to Dr. Pentecost, but I cannot doubt that he also did good.

I am sure that all our mission would heartily vote to ask for a continuance of the coming of such visitors; in fact we did vote that at our recent annual meeting.

There is however some disappointment, or dissatisfaction, that these visitors stay in Japan so short a time and visit so few of our stations, less than half of our field, and about the same ones every time. Hence it was voted to ask for the coming of a man who should stand at least six months in Japan and visit all our stations.

It will of course be some-

what difficult to get a man who can do this if even two mission boards are to unite in sending him, and I very much doubt whether our board will ever be able to send a man alone.

I think every year would not be too often to have such visitors if they were of somewhat different types so as to make some variety, and certainly once in two years would not be excessive.

As for the kind of men, I should say that men of various kinds are desirable. I have doubts as to the great advantage to be gained from the coming of what may

be called professional evangelists or "revivalists", though it may be that there are some of them who would do great good.

What I should have in mind would be

(1) men like Mr Mott who have a special gift for getting hold of young men, especially students;

(2) men like Dr Hall (or such as Pres. King of Oberlin is said to be) who are strong thinkers, are abreast of the times, and who are full of evangelic zeal, and who could influence the leaders of the churches for good, and more or less influence thinking men not yet in the churches (Dr King would have come soon if he had not been

elected president of Oberlin, and he hopes to come yet. Dr. Cor. worth of Oberlin is another man of this class.

(3) such barriers men as Mr. Severance who was in Japan a few weeks ago, and who met a considerable number of leading barriers men of Kyoto. I think such men would do a great deal of good.

(4) strong pastors, who could speak as leaders of great churches.

We are having a delightful summer here, and hope you manage to keep comfortable and get a good vacation.

Yours truly,

D. W. Learned

Dr. Learned

Compliments of the dist

Urmia,
Aug. 12. 1903

Dear Dr. Imbrie.

I replied to your "Catechism" and put the letter in order to mail it — and afterwards have lost all track of it. I shall make time tomorrow by joining another. More to the point:—

My present opinion of Dr. Hall's and Mr. Roots work is, that they both do a much good, more a great deal more than others who have been here. The good results of Roots work are a good percentage of young men gathered into the Churches & the inspiration Christian young men have received in their work. Dr. Hall's work has been beneficial in making men think; — and in the fact that he gave a positive Gospel has greatly helped the theological atmosphere in our Japanese pulpits. As to Dr. Torrey's work — I do not know; partly because I was too busy to attend all his meetings — and partly perhaps because he overestimated the attainments of his audience in the matter of Christian knowledge. His work was well adapted to an audience brought up from childhood in our Nodori Sunday Schools. This was the mistake of others also, except that most & it all, especially the latter, had the last

together with more homogeneous audiences than the other.

(2). Dr. Pentecost encouraged the Christian workers very much and this was probably his best work - though those who were with him from many hours his meetings may be better able to judge of his real results. He was evidently too tired by the time he got around this way to do his best work.

(3). I think it would be desirable occasionally to send out others, but personally feel that the Japanese leaders - Ibuka, Kanda, Uemura, Miyagawa &c ought to be taken into some the matter as advisers, otherwise it makes the Japanese feel that they are "guests" only in the matter. I think this a very serious defect in the matter thus far. The men who come out should seek to accomplish something in their own specialty. Drs. Hall & Ladd & Mott aimed at something in their own line. They each reached certain classes & laid a basis for a work supplementary to our work as missionaries.

(4). I think that after the St. Louis fair would be a better time for some one to come, than next year. By American

Christians will be kind to the Japanese attending the Fair and make themselves "solid" with them, some good man coming afterwards would do them good. Often, - every three years - possibly two - would be better than annual visits.

(5). Good speakers who are well known in Military, Educational and Commercial enterprises & renowned preachers rather than professional evangelists. If Rev O.C. Howard was a younger man - he would be a up-to-date one - Comm. President Harper, of C.U. Hadley of Yale, Woodrow Wilson of Princeton, John Wanamaker, Chauncey Hall, the President of California University etc. The object would be to reach the classes in Japanese society which each of these represent: The object of anyone in coming should be, I think to lay the foundation for future results. This thing of urging an immediate decision for "Christ" after an address, unless the audience is composed of those who are already "Kyudo Sha", will often be disappointing in final results. Perhaps in very large centers, such as Tokyo

and Okaka etc. Mechanics may be found where many could intelligently "decide". Probably young Mr. Moody of Northfield would be a good one to come as representative of the Evangelist class. He has lots of good sense and his name and relation to his Father would be helpful to the Chinaman.

Yours Fraternally

A. D. Vail

Hongo July 29th 1903.

My Dear Doctor Imbrie:

Your letter asking for an expression of opinion, re. Dr. Pentecost's work and the prospects for foreign evangelists in Japan has been in my hands several days — waiting for me to find time to write something. I confess to a hesitancy about giving an opinion on such a subject, lest I fail to make myself understood. Indeed I fear I have not yet given enough thought to it to make my judgment worth very much. But I shall venture a few words.

1. I think Mr. Mott's visit resulted in much good to the student classes — impressing many outsiders with the important place which religion holds in the life of educated men in the West — and leading not a few to the decision to seek Christ or at least to give themselves earnestly to finding out what there is in Christianity for them.

Dr. Torrey's short visit was of a similar character, though not so extensive — and touching the non-student class somewhat also. Dr. Hall's lectures while having so small evangelistic value, were of most help to the Christian Japanese leaders and the more intelligent membership of the churches, who felt anew that the foundations of their faith were being renewed, by a man whom they believed with good reason to represent the highest type of Christian culture in the Anglo-

Saxon world. Speaking only for Tokyo, I believe there was a considerable number, also, of educated non-Christians who were deeply stirred and impressed with the truth of Christianity.

2. In proportion to the amount of preparation the results of Dr. Pentecost's visit are not as apparent as in the case of the foregoing. Though doubtless much good was done which could hardly be tabulated. The class receiving the greatest profit were, I think, the Japanese pastors, evangelists, and earnest church members, and they chiefly in the meetings for Christian workers. The apologetic portions of his addresses would appeal less to the non-Christian than to the Christian public.

In comparison with others, Dr. Pentecost suffered the disadvantage of coming to us at a rather unsuitable time, following in the wake of other able and devoted men, and himself physically wearied with extensive labors elsewhere.

384. Occasional visits from men of wide repute in the Christian world could hardly fail to add prestige at least to the Christian cause in Japan, and even that means much. The hand to hand work after all can only be done, or be done best, by those with long experience in the country. But the co-operation of distinguished strangers puts new heart into the Christian forces, while they strike the enemies of the gospel with misgiving.

I should hardly like to advise against sending some one from home next year, but I am inclined to think the most satisfactory results would be accomplished by making such visits occasional, rather than frequent.

5. Men well known in the political world, and holding high official positions, if men of earnest Christian faith can reach a wider constituency and perhaps make a deeper impression than men who are regarded as making religion or theology their specialties. The same is true of men prominent in the educational, literary, scientific or philosophical world. Of men who devote themselves exclusively to religious work, any man of recognized ability as a lecturer, preacher or evangelist may, with tact, patience and consecration get a worthy hearing and leave behind permanent influences for good. In addition to those mentioned in 1 & 2, there are several other men, not to mention others, whose coming to Japan during the past ten years or more has been a benediction — Geo. Müller, Prof. Drummond, Dr. Grattan Guinness, Dr. Barrows, Dr. Lindley, and Paul F. Jansen. The directly evangelistic type has been fairly well represented in the past, and many Japanese have caught much of their spirit and methods, so

that in the immediate future men of a slightly different type might be more acceptable. A variety of types I should think better than limiting to a very few; but all should be men who while filled with the Holy Spirit, have a sufficiently broad intellectual outlook to enable them to adjust themselves to the conditions they find in Japan. As a suggestion — would it not be worth while for Mission Board Secretaries or others interested in Christian work in Japan, to keep us on the field informed as to the coming of prominent men, who visit Japan for pleasure — so that we might make the most of their visit here. This is a suggestion — if the [illegible] critic of the moderate type, known to be deeply spiritual and active in Christian work he might fit in to the situation as it is now as well as anyone. What I conceive to be more needed than extensive evangelism, is the elevation of the thought and life of Christians to a higher altitude — the consolidation of the results of Kiyo Dendo and subsequent evangelistic efforts — and letting missionaries and Japanese evangelize.

Yours very sincerely

Harper W. Coates.

P.S. We ought also to urge young men to enter the Christian ministry.

boxes

Canada Meth-
odist

Sendai, Aug. 10, 1903.

Rev. W. Imbrie, D.D.

Dear Dr. Imbrie,

In reply to your letter of the 6th inst, which reached me yesterday, I would say that

1. The work of Mr. Mott and of Drs. Torrey and Hall was of great benefit to the cause. In Sendai Mr. Mott was successful both in creating a sentiment favorable to Christianity and in winning individuals. Dr. Torrey's work was chiefly valuable in the way of deepening the spiritual life of the Christians. Dr. Hall's work was very valuable in the way of

disseminating Christian truth among a class of people that is difficult to reach and yet very influential in the formation of general sentiment.

2. If a succession of men is sent out, it must be something like the Barrows Lectureship in India. It might be possible to make an arrangement to have the Barrows lecturers take in Japan regularly. I see no very serious objection to such a plan. However, if such a plan is not feasible, then a separate lectureship should be established for Japan, on the basis of which

Christian scholars of international reputation should be invited to come. It might be well in such a case to give leading Japanese a voice in the selection of the men. Such men could help vastly to leaven Japan with Christian ideas and to bring the thinking people of the country nearer Christianity. They would accomplish little in a direct way in bringing individuals to Christ.

3. Every second or third year is often enough. If they were sent yearly, the effect of the work of such men would decrease. There is no special need of having me come next year.

4. The question as to the type of man I have answered under no. 2. A man like Dr. Torrey or Dr. Pentecost can do good provided his work is faithfully and skilfully followed up. But in the present state of the church as a whole this would not be done. On the other hand there is danger that the Japanese workers, and even missionaries, learn to lean upon such special workers of the evangelist type; and this would militate against the existence of that ideal condition where every worker is an evangelist. Every worker ought to become a skilful and successful soul-winner, and the success of

the work in Japan will depend mainly upon the existence of such a state of things. It seems to me that in most cases where evangelists (in the American sense) have worked, their work has been followed by a reaction, a special season of listlessness. However, as in the past, so in the future, men of this type will come. It is all right to welcome them and let them do what they can. But to bring out such men systematically and regularly would, I believe, tend rather to postpone the time when Japan will be won for Christ.

The above are my opinions. I give them for what they are worth. I would yet add that if a separate Interdenominational

were established, it would be well not to make it representative of one denomination only, but, if possible, of American (and perhaps also English) Christianity. That is, the board of managers should be of such a character.

Hoping that what I have written may be in line with what you want, I am

Very sincerely yours,

D. B. Schneder.

Dr. Schneider

(German) Reformed

Karuizawa, Aug. 24. 1903.

Dear Will:-

I was going to answer your questions to Mac Hair immediately but put your letter away and forgot all about it.

1. I am not in a position to say what estimate can be made of the work of the three men you name. I did not hear Dr. Irving and have not been anywhere to see the results of his work. Mr. Wolf was for the Student Class & I think his work there was permanent. It has been maintained by the translations of his lectures. I think Dr. Hall's lectures were above the heads of most of those who heard him, and I wish a more mature set of scholars ~~could have~~ had come out to hear him.

2. I think Dr. Antisell preached good sermons & they were full of good illustrations, but were rather flat after Dr. Hall's lectures, & would hardly bear translation.

3. Yes, if they are of the right kind. What they accomplished would depend on the men themselves & what they aimed at.

Different men might accomplish different things, but one man need not aim at every thing.

4. Every 2 or 3 years — Not next year.

5. — Scholars or deep thy spiritual men, the latter are worth among Christians especially — But no "pretty good" men.

6. The preparation should be special for the different men. It must be thorough — in charge of a strong, (not too large) foreign committee who would not delegate the work to the Japanese to do the running of it.

The lectures should be well prepared and suited to the Japanese, who are not the same as the Indians or Chinese.

Yours &c

C. J. Thoburn Miller

E. R. Miller

(Mr. the) Reference

Tsukiji, July [illegible]-1907.

Dear Dr.Imbrie:-

I have not forgotten my promise to write out my impressions of Dr.Pentecost's work here. I think a better general impression might have been made if the visit had been earlier in the season, and had not followed so closely upon Dr.Hall's visit. The contrast between the two men, in the matter and delivery of their discourses, was rather to Dr.Pentecost's disadvantage, especially with the better trained thinkers among the Japanese. While the talks to workers were admirable(tho attended by only a modicum of those for whom they were intended), the greater part of his other work did not impress people very deeply, if I judge correctly from the conversation of several whom I have asked about it. Notwithstanding the Doctor's years in India he has not succeeded in Orientalizing his point of view. In this regard he fell short of Dr.Hall I think, tho I do not know that the latter was conspicuously happy in avoiding modes of speech which are distasteful to the Japanese mind.

As to the value of the visit to Japan, while I am sure it did good, I could not recommend a repetition of the experiment. On this whole subject of sending men from America I am strongly of the opinion that if the Church would put into the hands of the missions for the prosecution of their present work a sum equal to the cost of such special evangelists from abroad, the results would be more far-reaching and more permanently beneficial. This is not to say, however, that an occasional visit from distinguished Christian workers is not a great help. If the Barrows Lectureship, for instance, would include Japan in the itinerary of its India lecturers it would be a good thing for Japan, and perhaps for the lecturers. But for the Church to create and maintain a new class of missionary workers for this purpose seems to me a very questionable proposition.

I really do not think that Japan offers much encouragement for that particular kind of missionary. In the nature of the case it is well nigh immpossible for a man speaking through interpreters, no matter how scholarly or spiritual or magnetic he may be, to present Christian doctrine with sufficient clearness and fulness to win men to an intelligent acceptance of Christ. The remarkable success of Mr.Mott in securing decisions for Christ, when read in America, was unavoidably misleading. * Notwithstanding Mr.Mott's disclaimer of the credit, there were people who reasoned that if one such man from America could make over a thousand converts in Japan, the thing to do would be to send out more such men. Some such feeling as this may be in the minds of those at home. I fear that the glowing reports of these special missionaries tend to create the impression at home that Japan is much like an American community, practically Christinaized already and only waiting the shock of a magnetic evangelist to bring multitudes into the Kingdom.

Sincerely yours

B. C. Haworth

* There were special conditions in Japan at the time of Mott's visit; which would hardly ever exist again, and if they should the men here on the field would gather the fruits almost as certainly, (tho perhaps less conspicuously) as a preacher from abroad.

Dr. Haworth

Unzen, July 24th, 1903.

Rev. W. Imbrie, DaD.
Meiji Gakuin,
Tokyo.

Dear Dr. Imbrie:-

Your letter of the 14th inst. is at hand. Many thanks for the communication of the mission's action, as therein given. I had, of course, hoped for something more decidedly favorable, but am thankful that it is no worse. The matter will, of course, come up again for decision at the Council of Missions.

As to the matter of Mr. Mott, Dr. Pentecost, and others, I will reply to your questions seriatim.

1. "What is your present estimate of the results of the work done by Mr. Mott, Dr. Torrey, and Dr. Hall?"

Dr. Hall did not visit our portion of Japan, and I know nothing of his work except what was printed in the papers.

I did not personally meet Dr. Torrey, nor has he visited any place in my immediate field, but he did capital work at Nagasaki. All the members of the mission there speak of his visit in the highest terms, and several students of both our schools were converted in immediate connection with his meetings. So far as I can judge , his work there gave quite an impulse to the spiritual life of the mission and its work.

I have seen quite a little of Mr. Mott's work, being at Kumamoto during his meetings here, and settling there not long after. He did very good work indeed. He gathered splendid audiences, getting opportunity to speak in the hall of the Koto Gakkoo before all the students.

His address on the temptations of young men struck home with great force. There is no doubt in my mind that he set many to thinking and scattered a great deal of seed that will bear fruit in time. The only thing to be regretted about his work is that he used such powerful means to "bring men to a decision" and brought so many there without any clear idea of what they were doing. In spite of warnings from me and others to the effect that these were not converts and were not even to be considered sober inquirers, the results were published in such a way as to give the impression to the American reader that these all had been won for Christ. This was a great misfortune. Exaggerated reports of success in the eighties did the Japan work so much harm that I should think we ought to have learned that lesson. I have taken pains to inquire how many of the young men who thus responded to Mr. Mott's appeals

have united with the church, or even have become earnest Bible students. I have inquired repeatedly, of missionaries, native pastors, and Christian students, but have not found a single man whose Christian position or earnest inquiry can be said to be in any degree the result of Mr. Mott's meetings.

This is not to say that the meetings were failures. Far from it. I think they did a great deal of good. But it was not in the line of gathering in multitudes of converts, as published.

2. As to that done by Dr. Pentecost, his meetings, though not addressed to a limited class, and not worked up quite so much, were very successful. The aptness of his illustrations, the clearness of his style, and the simple, evangelical character of his teaching were frequently remarked upon. I myself admired his style very much. I did not notice anything in which he was particularly weak, unless it was in failing to give the Japanese full credit for their dense ignorance of Christian ideas and teachings. Thus he spoke on the Resurrection of Christ, and after setting forth what it was, argued that from it could certainly be deduced the Divinity of Christ, the Inspiration of the Scriptures, the Atonement, and the Immortality of man. I think his position was sound, but putting so many points into one sermon, he had to make each point very brief, too brief to be followed by an audience wholly ignorant of the Christian teaching on such matters.

If he could have stayed with us a week, and have spoken on one point each evening, I think more would have been accomplished.

3. I think it wise to send out such men as have been here this winter. my impression is that it is a valuable auxiaiary to the regular work, and that the following advantages result from it.

a. A tremendous advertisement.

In Kumamoto, with a mreat deal of work, hand to hand invitation, newspaper advertising, house visitation, hand-bills, etc., we can barely get out audiences of fifty or sixty people. But when one of these noted men come along, the largest audience room we can secure is insufficient to accommodate the crowds. The result is that a great many people come into contact with Christianity and Christian workers who are quite inaccessible by ordinary methods. The attention of the public is thus attracted as can be done in no other way.

b. Confirming the teachings of the missionaries. In Kumamoto, for instance, the impression has prevailed among a certain class of half informed believers and inquirers that the missionaries and pastors who taught the old doctrines were simply ignorant, and out of date; that no men of influence and prominence in America believed such things any longer. Of course no amount of protestation from us will remove such an impression, but visits of men like Dr. Hall, Dr. Pentecost, and Mr. Mott are the very

best refutation.

c. Inspiring missionaries and Japanese Christian workers and deepening their spiritual life. We all need it, and however good religious newspapers and books may be, they have nothing like the effect of contact with a real leader of men.

4. I think one such man a year would be good. But I should rather have one every three years who could stay a whole year than one every year who rushed through. I think all the recent visits have been too short. If a man like Dr. Torrey or Dr. Pentecost should stay a whole year, giving to places like Kumamoto at least two weeks, and to the greater centers two months each, I think the results would be very gratifying.

5. The types we have had are all good. So far as I have been able to judge from imperpect reports, I should think Dr. Torrey would be nearest the ideal.

In conclusion let me ask a favor. My eyes are rather weak and to decipher one of your letters written on both sides of thin paper is a severe task. Will you not either use opaque paper or write on one side only?

Very sincerely yours,

Albertus Pieters

Pieters

Reformed (Dutch)

Tokyo—Yokohama District, Japan Conference
Methodist Episcopal Church
Gideon F. Draper, P.E.

222B Bluff, Yokohama,
18--7--1905.

Dear Dr. Imbrie ;-

Mr. Ballagh has forwarded your letter to me and I will write a few words in reply though I do not feel that my observation of the work of the persons referred to has been sufficient to warrant me in being at all dogmatic especially as my work has not been directly affected by them to any appreciable extent. In considering all such work it seems to me very important to remember that probably the major portion of the results do not appear in form to be tabulated. Beyond those that the careful observer notes are doubtless many that eludes all observation at present.

In spite of the serious handicap placed upon all such workers by the necessity of working through an interpreter I feel sure that they do a vast amount of good. But I will answer your queries in order so far as my limited observation will permit.

1. It has seemed to me that there has been a tendency to overestimate the immediate practical results of the work of the three mentioned, but I am sure that they have helped many to a fuller comprehension of christian truth, and have been the means of widely advertising christianity. Then it has been a grand thing for Japanese christians to come in close contact with men of such evident ability.

2. Dr. Pentecost's success was with the christians, especially the workers, so far as I have been able to learn. But to a certain section of the christians he was not a persona grata because of his too evident use of the "weed". As you are probably aware, representations were twice made to him on the subject and it was evident that his position injured his influence not a little.

3. I think it decidedly a wise policy to get such men out from time to time. Perhaps not so much for the direct evangelistic work they can do, tho' that is of value, as for the inspiration and example they bring to our Japanese workers, and also for the impression on the people at large.

4. Not too frequently. I should think every other year sufficient.

5. To my mind the men who are to come should be of general reputation and capable of commanding the intellectual respect of all, as well as deeply spiritual. Very few of the "evangelists" we have at home would fill the requirements. First class men or none at all, is my thought.

Sincerely Yours, Gideon F. Draper.

P.S. Very many thanks for your account of the property transactions. G.F.D.

"Beaconhurst", Karuizawa, Japan. July 29th, 1903.

My Dear Dr. Imbrie:-

Your favor of some days since relative to speakers for Japan is at hand and I hasten to reply. To follow your order of questions I should say, in brief, that I regard the visit of such men as Mott, Torry and Hall as of great value, though because of the very different methods used to utalize their visits they were of widely differing value. These three men are such as would make a profound impression anywhere in the world. They are very unusual men and while representing different phases of Christian life and work, their presence in Japan I regard as most salutary. Had the circumstances been different they could have done much more than they did.

I regard Dr. Pentecost as a man of a very diferent type and less fitted to do work in Japan. The other men came for a definite purpose. Pentecost was understood to come also for a definite purpose, viz. to reach the Foreign population in the open ports. He however spent as much time, or more, working among the Japanese. He did not give enough time to the Foreign Population to make an impresssion, though it was evident that had he given the time necessary he might have done very permanent good. I did not see much of his work among the Japanese, but from personal conversation I was led to the opinion, which was strengthened by what I heard from Japanese, that he was not well fitted to work among the ~~people~~ Japanese people. He had formed a rather erroneous opinion of the people and country which was not at all complimentary. He did not possess the tact and winning manner that goes so far towards drawing an oriental people. He showed in the foreign communities that though the Open ports are among the hardest places in the world to make an impression yet if given a reasonable length of time he could have had like success to that which has rewarded his labors in other lands. Impressions are however made slowly and men are moved as individuals here, and his time, altogether too brief for this work.

I do not think it would be at all wise to send out men at all frequently. What is meant by evangelists I scarcely know but if the ordinary term is meant I should say ~~not~~ do not send them. What we want and need is first class men and not ordinary evangelists. It is too expensive to send out men who would not because of their reputation and especial ability draw especial attention. Men with national and world reputatian may come at intervals with advantage. Such men are not numbrous however and it is not easy always to command their presence; therefore I say send them only at intervals of three or four years and let them be of the very best. Such men can supplement the work of the Missionary. They would defeat their purpose by coming every year. I regard the type of work contemplated by the Barrows lectureship as most nearly that needed in Japan, and wish that the scope of the Lectureship might be enlarged to include Japan, but I should feel a degree of fear lest the men sent might not always be as safe men theologically as those sent up to the present time. Dr. Hall however spent too short a time in Japan Three months is none too short a time.

I should say that the men to be sent should be those especially of strong religious convictions with an ability to express then clearly and with tact. I would have only conservative thinkers; of course because of my own belief in those matter The Japanese are already unsettled enough in their thinking and should be brought more in contact with strong thinkers who have confidence in what are regarded as th the fundamentals of faith. I should say that certainly next year it would not be wise to send a man after the abundance of this year.

Another point not to be lost sight of is this. The Missionaries are all heavily burdened with their own especial forms of work. When a man such as we have been speaking of comes all are expected to drop their work and unite to make his meetings a success. This all costs valuable time and not always is it easy to do this. Besides those who constitute Committies of arrangements must give an especially large amount of time to arrange for the services. If men of this class are to be sent in any considerable number there will really need to be sort of a business manager who shall give his entire time to planning for such speakers. The whole question involves a great many other considerations. I regard the permanent results of the work as quite as much dependent upon the following up impressions made as in the actual addresses themselves. The utmost harmony and cooperation is therefore necessary between the Missionaries and the Speakers. But if the draft on Missionary time is too heavy the results will not be good. Such in brief are ~~are~~ few of my convictions upon this subject. More might easily be said, but I trust that what has been offered may aid in throwing the light desired by those at home upon whose generosity we are so largely indebted for the favors already received. I would not wish a word of mine to be interpreted as other than full of appreciatikn for the services already enjoyed. One other matter should be presented with some caution lest we be misunderstood. It is well that the matter of entertainment while in this land should be well considered. Under the small salary received by many Missionaries and the expense of living in the East it is not always an easy matter to entertain the speakers everywhere free. It may become a considerable burden upon those who are not behind in hospitality but whose pocket books are sorely straightened at times. Many count it a pleasure and privilege to entertain the speakers and yet it should not be made compulsatory; and it would seem wise to make provision in sending such men out that their hotel expenses be covered.

Yours very sincerely,

John L Dearing

P.S. A large number of ordinary men wishing to travel and just waiting for a word of encouragement to come out and throw themselves upon the missionaries for support should be encouraged with great caution. We frequently receive letters from such.

Drawing

Baptist

Rev. JAS. H. BALLAGH,
YOKOHAMA.

NORTH JAPAN MISSION
OF THE
REFORMED CHURCH IN AMERICA.
CABLE ADDRESS, "SYNODICAL" YOKOHAMA

Yokohama, July 15th 1903

Rev W. Imbrie, D.D.

Dear Dr.

I have rec'd your note of inquiry anent what you call a new line of Missionary policy, and, as requested, have forwarded to others for replies. I consulted with Rev E. H. Booth, Pastor of Union Church of this City, who has had intimate experience of the difficulties attending Christian work among foreign residents, and he replied promptly that he did not believe in it at all as a line of Mission policy. What he did believe in, and challenged my own conviction, was not an occasional visit to prove a reminder of former enjoyments, or a taste that could not satisfy our cravings — but a steady pushing of the Gospel message backed up by consecrated efforts for the uplifting of the foreign residents whose whole influence is as a dead wall to all spiritual things. Dr. Pentecost, he averred, was of the same opinion and would have something to say on the subject when he reached home. Mr. Booth's idea is a good evangelistic Pastor in each of the Ports giving his undivided attention to the spiritual interests of the foreign communities, and so indirectly and directly influencing the Japanese and averting hostile criticism.

Rev. JAS. H. BALLAGH,
YOKOHAMA.

NORTH JAPAN MISSION
OF THE
REFORMED CHURCH IN AMERICA.
CABLE ADDRESS, "SYNODICAL." YOKOHAMA

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In reply to your 1st question as to my estimate of the visits of Mr. Mott, Dr. Torrey and Dr. Hall as now viewed - I think they cannot be otherwise than very beneficial, and in different way. Mr. Mott's 1st visit took place when I was not in Japan but I have always heard it spoken of most favorably. His 2d visit I heard him on one or two occasions but the style of manner and address was without doubt of great influence upon the minds of young and studious persons for whom he especially labored. Dr. R. A. Torrey I had warmly introduced to me by Evangelist Geo. C. Needham as a "Manly man" a description I found fully warranted besides being a deeply spiritually minded man, and well versed in the Word of God. I count it one of the greatest privileges of my life to have been intimately associated with him in his brief but comprehensive visit in Japan. His influence here as elsewhere has been of the first importance - for its outspokenness its dependence upon the Spirit and Word of God, and its clear convincing presentation of divine truth. Dr. Hall's influence, if not so general, or so great upon the masses of men was undoubtedly great upon men of culture to whom he felt especially called to represent the truth of Christianity in contrast with other religions. His published addresses will extend that influence and tend to make it permanent.

Rev. JAS. H. BALLAGH,
YOKOHAMA.

NORTH JAPAN MISSION
OF THE
REFORMED CHURCH IN AMERICA.
CABLE ADDRESS, "SYNODICAL" YOKOHAMA

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"What of Dr. Pentecost?" I expected much from his reputation as a successful Biblical expositor and Evangelist, and am happy to say I was not disappointed. But one testimony have I heard "It was such a treat of Gospel good things that it made one hungry for more." Among the Japanese his reputation preceded him through the Japanese Christian press reproducing many of his striking illustrations drawn from nature and avocations of life. Several of these I had given me by native workers who had been greatly helped thereby. He preached an unemasculated Gospel, and with such a grip upon his own and others experience that conviction seemed irresistible. Strange to say, however, few showed their submission to Christ, possibly owing to the Divine conviction of the truth accomplishing that whereto it was sent – his first and last address in this part of Japan, or his not so manifestly depending upon the power of the Holy Ghost as Dr. Torrey. This was a criticism coming from a lady friend of both divines that appealed to my mind. For each, and all, however, we have occasion to render Revout thanksgiving to the God of all grace, and for his distribution of gifts according to the measure of Christ. The remaining questions as to a succession of Evangelists, now door, and type of men

Rev. JAS. H. BALLAGH,
YOKOHAMA.

NORTH JAPAN MISSION
OF THE
REFORMED CHURCH IN AMERICA.
CABLE ADDRESS, "SYNODICAL," YOKOHAMA

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can hardly answer. We are thankful for the many distinguished servants whom God has sent such as Joseph Cook, Murray Mitchell, Narayan Sheshadri, Richard Roberts, Pastor Stearns, Evangelist Needham, Drs. Barrows and Hall, Dr. Lorey and Pentecost. A repetition, with more time for foreign work or work for foreigners, of the two latter, would undoubtedly, under the Divine blessing, be of great benefit. It is the greatest want of the Orient to-day. Blessed will the Missionary Society or Societies be who earnestly seek to supply it. As Dr. Lorey goes to Great Britain this fall, might he not return on his way home, via the Siberian railroad, visit Korea and North China and Japan again? This could be done in late Spring or Summer without harm for him.

Happy for the opportunity of expressing opinion on above subject.

I am. Sincerely Yours

Jas. H Ballagh

James Ballagh

(Dutch) Reformed

Nagasaki, July 18th 1903.

Dear Dr. Sutherland:

Thank you for the trouble you took over my request. It would seem that that letter did not make a profound impression in the country from which it emanated. While I should of course be glad if you could get secure a copy, I do not like to have you put yourself to further trouble about it.

I hardly know what to say in reply to the series of questions you have sent about evangelistic services conducted by preachers from abroad. In fact so little has been done in this part of the country that I am not in a position to give anything more than indefinite impressions upon imperfect data. Under the circumstances it is hardly worth while for me to attempt to follow the order given or go into details.

Of course I did not hear Dr. Dwall, nor have I heard Mr. Spear. I heard Mr. Wishard some years ago and on his last visit Mr. Mott once. I could not help admiring the forceful masterly manner in which Mr. Mott treated a rather scientific subject presented to young men, and had he left it there I should have said, Well done! But when he followed it into the converting of souls, as if he had presented a call to repentance and turning to the Lord, I must say I could not help feeling the incongruity and that wrong impressions were being given. Very much the same was true of a talk by Mr. Geil, (spelling of name not guaranteed). Of Dr. Farris and Dr. Den-

tiearts services I retain most favorable impressions. I think Dr. Torrey in particular did a great deal of good here, this notwithstanding the fact that I was prejudiced against him before he came largely through an impression I got from him at Northfield. I was pleased with Dr. Pentecost's methods, especially because he did not seem to be after the correctness of noses for reports. I could only wish that he had been with us longer.

As to conclusions I should say, (1) That the services of men like the last two mentioned do a great deal of good, at any rate if they can be somewhat continued, that is, by presenting the simple truth in a clear and forceful manner, manifestly coming from the heart, a good deal depending upon the interpreter, whether he is a mere machine or feels the truth he receives and so passes it on. (2) I should favor the coming of such men occasionally — not often — perhaps two or three following rather close upon each other with a rest, giving time for desire to manifest itself, and then another series. That longer period might well be for four or five years. There would thus be no opportunity for satiety. (3) I have little or no use for the men and women who come ~~and~~ along with an "ax to grind", some particular society or cause to "boom", who seem to make the Gospel a means with which to grind or boom, as the case may be. But I suppose no particular interests must in these days be represented by organized societies each looking upon the world as its field, these men and women, agents, secretaries, and what not, must and will come,

but homo I often feel like saying.- from all their tricks good Lord deliver us. (4) Therefore as to the men who should come, I would say, let them be men who know how to tell the simple old story in an attractive, clear, forceful way for its own sake and to save men. What I should hope to see accomplished is just what was accomplished by Dr. Barry and Dr. Dentcort, supplementing what we missionaries are doing, that is, leading some men to think and others who have been thinking to decide. There are diversities of method and some men are saved in one way and some in another. The same is true also of the work of establishing men in the faith. Let, then, the various methods be used.

I do not know whether the above will be of service to you, but such as it is it is sent by

Yours sincerely. Henry Blair.

Stout

(Dutch) Reformed

Hakone, Aug. 4th, 1903.

Dear Dr. Lindrie:-

Your letter of July 14th came duly to hand, but it was impossible for me to give it attention at the time and has been put off longer than I realized. This I regret very much, but I have not been altogether without excuse, but I will not waste time with explanation. I will try at once to give my answers to your six questions.

1. My "present estimate of the work done by Mr. Mott, Dr. Torry, and Dr. Hall". I was not able to see very much of Mr. Mott's work, but what I did see impressed me favorably. The chief element of his success seemed to me to be that he represented the strength, vigor, and enthusiasm of youth under the dominance of Christian faith. He spoke as a young man to young men, and, as in Japan certainly our chief hope lies with the young people, he was an efficient worker, - a most effective worker. Of course he brought with him the

momentum of his rare success in other lands. He had, too, the happy faculty of interesting himself in those he met and of carrying many of them in his memory. This brought him near to many individuals and gave a personal character to his work which is lacking in that of most ~~men~~ evangelists.

Dr. Torry did not strike me so favorably. The theology which lay back of his addresses seemed to me ill-digested, and reactionary. I doubt very much whether any thoughtful man, of the Prof. Hodge type even, would have found it easy to listen to him, so bald and mechanical was his interpretation of Scripture. His earnestness and confident faith were no doubt stimulating to many, but I doubt the wisdom of sending men of his type to Japan.

Dr. Hall's visit so far as I can judge was of great value. It is no doubt true ~~that~~ he overestimated the

ability of his audiences to follow his thought; but it is no less true in Japan than in other lands that it is better to overestimate than to underestimate the capacity of one's audiences. He assumed the true attitude and that attitude ~~was~~ dispelled prejudice and awakened respect, even when the details of his arguments may have failed to receive intelligent attention; and he probably never spoke when a certain proportion of his auditors did not take in ~~his main~~ the general current of his thought.

2. As to Dr. Pentecost, I think he did no small good, but there were some serious discounts. In the first place he was track-away when he reached Japan; and, perhaps in order to save his strength, he made, or seems to have made, no special effort to put himself in touch with the peculiar mind of Japan. He relied too much on general principles.

He failed also to recognize when his

strength lay. His strong faith and evident warmth of feeling added to ~~the~~ an unusual skill and felicity in the use of illustrations made a deep impression and that impression was most salutary. His argumentative discourses were not successful and tended to weaken the impression of the others.

In view of his travel worn condition, it was probably inevitable that he should be obliged to forego almost entire social contact with the missionaries, ~~that it~~ and Japanese workers; but it was unfortunate and restricted, more than he realised, the range and strength of his influence

3. In my opinion it is extremely desirable to send out a succession of speakers, evangelists and otherwise. To do so ~~this~~ would tend to bring the Christians of Japan, as well as the missionaries, into closer touch with the home churches, and would give emphatic expression to the sense of the importance of the mission-

any work cherished by the Christians of Western lands. There is always danger that a work carried on systematically will come to seem mechanical. Speakers from abroad break up the monotony and, other things being equal, give expression to the truth in fresher forms. Their successes at home tend so far as they are known to give increased weight to their arguments and their testimony.

4. About one a year would seem to me suitable. I very much hope that one may ~~visit~~ come next year.

5. Three more or less distinct types of men are desirable; those represented, let us say, by Dr. Hall, Mr. Mott, and Dr. Robertson Nicoll, or, perhaps better, ~~by~~ Mr. R. J. Campbell, Dr. Porter's successor in London.

6. It is extremely important that whoever may come should remain on the ground long enough to form a more or less independent opinion of the prevailing conditions in the churches. This would not be an extremely difficult matter for a trained observer, able to judge men and estimate

their personal equations. Those who come ought to think of themselves as at once messengers to the Japanese Churches and as in a sense auditors of our work, whose business it is to give their report to the home churches of what they have seen and heard on mission ground. They should be men who can be relied on to weigh carefully and candidly the information which they acquire. Such men would do an inestimable service to the missionary cause.

Some years ago, I was arguing in favor of a deputation to Japan before a Committee of the American Board, when the Chairman, Prof. Fisher of Yale, asked me how I would like to have Dr. ——, ~~sent out~~, an old Congregational war-horse, sent out. This would of course ~~have~~ have been an unanswerable ~~of~~ argument against deputation if we were shut up to Dr. —— s; but fortunately there are plenty of other men, of broad sympathies, who when they must criticise can do so kindly and with respect for the opinion of

those from whom they differ.

~~Has~~ It is especially important that those who are sent to Japan to aid us in our theological difficulties should be men of this type. Dr. Hall was eminently fitted to succeed in this respect and if he could have stayed longer he would have done much to lessen the bitterness of some of the controversies which have harassed the Church in Japan.

I am sending your letter to Dr. Learned. With kind regards to you and Mrs. Sim Lin, I remain

Yours sincerely

D. C. Greene.

Dr. Green
Congregationalist

On sending out a succession of men to Japan, to carry on special Christian work.

1. The work done and accomplished by Mr. Mott and Dr. Hall was excellent — far-reaching in its results. That of Dr. Torry was good; and that of Dr. Pentecost not so good. The latter fact was due largely, doubtless, to Dr. Pentecost's coming so soon after Dr. Hall's visit and to the season of the year — June — one of the busiest season of the year for students.

2. Sending out a succession of men from home is desirable, provided the right men come and the conditions here are favorable, and full preparations are made. The great object to be accomplished, is the building up of believers in their faith and stimulating them to more consecrated lives and earnest work for the Master; and, in addition, as far as argument and reasoning can do it, to meet the many objections to Christianity floating in individual minds and current in society. Christian sentiment and knowledge is not far enough advanced yet, to expect large results from pure evangelistic efforts in the part of our visiting writers. The losses and toils of the missionary cause make the work of visiting

or there a possible success; yea, a real success.

3. Not oftener than every two years. Their coming is more or less an interruption to "regular" work. The building up of strong individual churches is a great necessity to the permanency of our work. The "particular" is too much sacrificed to the "general". I would not advise the coming of some one next year. Let the forces on the field do something, depending upon their own strength and upon the strong arm of God.

4. The types of men, in my judgment, should be those of Mr. Matt and Dr. Hall. They are men above the average of Christian workers. Drs. Torrey and Pinkerton are better adapted to the conditions in "home" fields, than to those in a country like Japan. Twenty, five or fifty years hence types like the latter may have a grand opening here. God grant it! Those coming should be scholars (in the best sense of the term) and well-versed in theological and scriptural lore; and, besides, men who have drunk deeply of the water of life—men of God, who speak intelligently from the head and experimentally from the heart—men who can say with Paul: "I know in whom I have believed." Such men will have a hearing! The intellect and heart must be satisfied.

5. The whole subject is an important one and a serious one. Men seem coming at stated periods, give an uplift to the work and break up the monotony, into which the workers on the field ("foreign" & Japanese) are ever liable to fall. But, it does seem to me that there is sufficient talent and ability, piety and devotion, on the field, and with at such an array of forces (hundreds of foreign workers, not to speak of Japanese), as to justify the expectation of splendid results, even if not a visitor came to us from the "home" land during the next ten years. Think of the number here — think of the amounts of money spent annually — think of the labors of so many sincere, earnest & intelligent workers! The results, measured by numbers, do not seem to be commensurate with the efforts put forth and the money spent. What we want more than anything else, is an intelligent and earnest presentation of the Gospel, and a daily living in harmony with the Gospel, and the baptism of the Holy Spirit. Somehow our lives here seem to make so little impression on the people. Are professing Christians real Christians?

Tokyo, Aug. 8, 1905. James Ogden.

Dr. Soper

Methodist

Tokyo, August 26th, 1903.

Dear Mr. Speer:

A day or two ago your letter saying that the Board had made the additional grant of yen 2000. for the Saitama School arrived. I am sure that I express the feeling of all in returning the cordial thanks of the mission.

A short time ago I wrote to you that I had written to a number of representative men asking them to answer the following questions:-

1 What is your present estimate of the results of the work done by Mr. Mott & Drs. Hall, Forsey and Pentecost?

2 In case a succession of men should be sent from home, what might they hope to accomplish?

3 Should they come every year, or at intervals of two or three years? Should one come next year?

4 What type, or types, of men should be selected?

I have received replies from all but three to whom I wrote. Those three were Mr. McNair who answered that he was so busy over the new hymn book that he could not give the time necessary for a careful statement of his opinion; but that he would write directly to your Editor. The other two were Fielton and Price of the Southern Presbyterians. From

them I may hear later; if so, I will forward their replies. The other replies I now enclose in a separate letter. The statement from Mr. Curtis and the postal card from Mr. Brown I had received before I sent out my requests. So you will see the men to whom I wrote are members of different missions, residing in different parts of Japan. They all I think had more or less direct knowledge of the facts, and comprise varying types of men. I do not think there is another group of men in Japan of the same size whose opinions would be more likely to approximate the truth. I send also an account written from notes of a conversation with Mr. Harmon.

I also rd. Mr. Hahn (J. M. C.) to talk the matter over with Mr. Fisher. He very cordially said he would do so. But I have not yet heard from him.

Before I forget it I call your attention to the agreement between Dr. Learned and myself regarding the supplying of funds to meet the necessary expenses of Dr. Pentecost's work. Dr. Learned is the Treasurer of the Am. Bd. Mission; and the arrangement was made when I was acting Treasurer of our missions. As I understood it, Dr. Pentecost was not sent out officially by either Board; but under a special arrangement with which you and Mr. Barton were connected. From that point of view any thing paid out here was simply of the nature of an advance of funds. I therefore at first proposed to Dr. Learned that we divide the amount paid out equally between us. That proposition led to two or three letters back and forth, for wording ~~through~~

through Mr. Weins in order that he might understand the matter. The enclosed letters exhibit the ~~final~~ arrangement as finally agreed upon. No doubt you will receive through Mr. Ballagh an account of the amounts paid by him. To this it should be added that at Dr. Pentecost's request I paid (receiving the francs from Mr. Ballagh) a hotel bill of yen 240; and also that Dr. Pentecost himself paid a bill of some yen 400. (I think that is the amount he mentioned).

I now insert with some changes a copy of the account of the work of Drs. Hall and Pentecost which, ~~at the request of Mr. Peake~~ I sent to Mr. Peake, who has in view the General Report of the Work of the Council for this year, ~~I sent to him~~ at his request.

During the Spring and early summer Tokyo was visited by Drs. Hall and Pentecost.

The primary ~~reason~~ object of Dr. Hall in coming was to repeat his course of lectures delivered in India on the Barrows Foundation. The course was given in the Hall of the Y. M. C. A. to good audiences made up chiefly though not exclusively of students, the majority of whom perhaps came from the Commercial College and Foreign Languages School. The lectures have since been published (in Japan) in English, and a translation into Japanese is soon to appear. In this way they will be read by many who did not hear them. Besides delivering these

lectures, Dr. Hall preached a sermon in the Chapel of the Joshi Gakkwin to a crowded house, a large number of those present ~~being~~ being Japanese. The sermon afterwards appeared in the Fukuin Shimpo where it was read with much interest. He also delivered a number of addresses: One at a reception given to him by the Tokyo Pastors; others to the graduating classes of Meiji Gakkwin and Doyama Gakkwin; and still another to the pastors ~~and~~ elders and missionaries of the Church of Christ in Japan residing in Tokyo and the vicinity. These were audiences before which one could speak almost as one could speak in America; and the addresses may fairly be described as models. Dr. Hall seemed to know instinctively just what to say, and said it admirably; and to a peculiar charm of speech there was added a peculiar charm of ~~voc~~ bearing. Most positive in his assertion of evangelical Christianity; deeply regretting the presence of the spirit of rationalism among some in Japan; he still, in the sense of the Apostle, made himself all things to all men.

The object of Dr. Pentecost in his visit was evangelistic in the more restricted sense of the word. Careful preparation was made for his work by a joint committee of the Tokyo Pastors Conference and representatives of the Evangelical Alliance in consultation with several missionaries.

At first opinion was somewhat divided;

some favoring especially meetings in halls or theatres for the general public, and others rather meetings in half a dozen or more churches in different parts of the city with the particular intention of strengthening evangelical belief and quickening the evangelistic spirit. On further consideration the latter view prevailed; but in order to let slip no opportunity unimproved, it was agreed that four or five public meetings should be arranged for, and also a number designed especially for ministers Bible-women and the like. The arrangements included also the conduct by Dr. Pentecost of the English Service of the Union Church in Tokyo on the three Sundays of his stay in the city; a visit to Maebashi; and two series of meetings in Yokohama, one for the Japanese and the other for the foreign residents.

When this plan had been tentatively accepted, one
Wd. of the missionaries above referred to as in consultation with the joint committee went to Kyoto to submit the plan to Dr. Pentecost and receive any suggestions that his experience at home or in Japan might supply; and also to express to him the desire of the committee that he select for his themes at the meetings for women and also those to be held in the churches the distinctively evangelical doctrines of Christianity, a desire which it was known would accord with his own wishes. With some slight changes in matters of detail,

he accepted the plan proposed most cordially. He also suggested a number of things that ~~had~~ in his experience had proved of value in preparing for work among foreigners (See enclosed letter which I wrote to Messrs Booth and Ballagh). Subsequently however it was found necessary to omit a number of the meetings on account of the evident weariness of Dr. Pentecost, the result of the severe strain to which he had been put during the preceding six months and also a certain soreness in the climate of Japan which affected him.

On learning that Dr. Pentecost concurred in the arrangements, the best halls available were secured, the churches selected (the pastor in each being invited to preside); notices of Dr. Pentecost's life and of the meetings to be held inserted in the newspapers; and a circular in large ~~no~~ numbers printed and ~~widely~~ widely distributed through the churches. In a word the matter of advertisement was attended to with a care.

Regarding Dr. Pentecost's work in Manchuria, Mr. Padley writes, "His intense evangelicalism and his clear illuminating power took hold of the people in Manchuria with considerable power. I do not know how far he stimulated the workers, but feel sure that they were benefitted ~~along~~ along practical lines." An account of his work in Tokohama will ~~no doubt~~ I presume appear in the reports of other members of the Council more closely connected with it than I was. I therefore confine myself to Tokyo.

The meetings in behalf especially for workers suffered no doubt from a difficulty hard to avoid. The staff of the Y. M. C. A. was selected as on the whole the room most conveniently located. But Tokyo is a very large city; and a good attendance of workers meant either a long walk, or a ride which ~~they~~ could ill be afforded by ~~on the part of~~ a considerable number. It was much more convenient for many to hear Dr. Pentecost in some one or other of the churches. Accordingly at the beginning of the second week, when it was found necessary on account his condition to reduce the number of his appointments, these meetings were among those selected for omission.

The meetings for the general public also were somewhat disappointing. ~~The so far as the students was concerned, the time of the visit was the time for their examinations.~~ Their wide advertisement in the newspapers and by other means failed to attract an audience of the size hoped for. So far as the student class was concerned, the time of the visit conflicted with the time for their examinations; and of the days set for these particular meetings one was rainy. To these facts must be added the difficulties — the almost insurmountable difficulties — in the way of a speaker accustomed to address audiences which believe in the existence of one personal living God. When such a speaker attempts to put himself upon the plane and adapt his materials to the wants of a promiscuous audience in Japan,

he attempts a task the difficulties of which it is hard for him to appreciate and nearly if not quite impossible for him to overcome. He may have a respectful hearing, but he should not allow that to deceive him. For to many in his audience the thought of one personal living God is a new or nearly new conception; to others a conception not new but in direct contradiction to all their thinking; and so far as worship is concerned, those who worship at all worship Ramis and Kotokos, ancestral ghosts and imaginary forces.

The meetings at which Dr. Pentecost did his most successful work were those held in the churches, including among the churches the Chuo Kwaido. Of these there were ten in all. In every case the congregation was a good one, and in almost every case the building was filled. It was generally announced that these meetings were intended especially for Christians; and a large proportion of those present were Christians, with probably in every case a considerable number of those who were to some degree interested in Christianity. At the Chuo Kwaido the congregation was largely made up of students to many of whom the truths of Christianity were not altogether new. If asked to name two of the addresses that seemed to me among the most effective, I should say the one in the Chuo Kwaido on Christ the light of the world, and the one in the Shiba Church on regeneration. Dr. Pentecost's method was to assert a number

of points connected with his theme with strong emphasis, but with relatively little elucidation; and then to illustrate fully. Perhaps the impression made would have been deeper if he had taken a some what smaller number of points and established them more fully by statement and argument. This same remark was made to me by the editor of the Jiji Shimpo, who found it extremely difficult to reproduce the addresses at once accurately clearly and instructively. It would have been much easier for him to do so if the didactic element had been proportionately greater. But many of the illustrations were telling, and were listened to with marked attention. One of the pastors in the city recently summed up for me the general results as follows: There was no clear evidence that the congregations were greatly moved either in feeling or to action; but many were much interested. The common opinion of the pastors as expressed to me (by such men as Dr. Ibuka and Messrs. Uemura, Honda, Hozaki, Ishiwara) was that results from evangelistic work done by visitors must be looked for almost exclusively among the Christians, or at least among those already well instructed among in the truths of Christianity. I have said before that it was arranged that Dr. Pentecost should conduct the English service twice in the Union Church on Sundays. This he did; and a number of those present have told me how gladly they heard him. He was Reading, Oyama-

pathic and earnest; and in spite of his weariness unshrinking in his work.

So far the account which I sent to Mr. Peck for the report which he was preparing for the Council. A word now regarding the letters which I send.

1 The letters were written by men residing in different places. Each speaks for himself; giving the results of his own observation, or those of others about him with whom he has spoken. This is the explanation of certain of the differences.

2 In some of the letters I think I can trace the presence of a subjective element. To give two examples:-

The ~~idea~~ value of sending out men from home has long been apparent to Dr. Pierson, and for reasons which he is stating with much force. He therefore ~~wrote~~ greatly ~~wrote~~ desires that ~~it should~~ the experiment be ~~fully~~ fairly and fully tried. In particular he thinks that the coming out of broad-minded men capable of looking at things from varying points of view would tend to a greater degree of broad-mindedness on the part of the missionaries generally.

Mr. Curtis loves the old truths of the gospel and loves to hear them told in the old familiar forms. He is living in certain places where there is a good deal more semi-unitarianism in the atmosphere than there is ozone; and for him to hear evangelical doctrine asserted confidently and earnestly is like breathing a breath of fresh ~~air~~ air. So far as he is concerned

criticism is disarmed.

Perhaps it is unnecessary to refer to this point; but I have referred to it rather to emphasize the fact that, though I know all the writers well, I think the letters as a collection are as free from any subjective bias as such a collection is likely to be. I do not comment on them further because it is not necessary. You can read them for yourself. If I did comment on them, you might think that my perception of the subjective is more acute in some directions than in others.

3. There is one point pressed in a number of the letters upon which I may express an opinion: viz. that the one who comes out make a somewhat prolonged stay. This is the feeling of pretty much all the Congregationalists as well as of some other. Two reasons are given:

"In order that all the stations may be visited. With this reason I do not quarrel. The wishes of all should be gratified as far as possible. The Pierson and others in the Hokkaido were very sorry that Dr. Pentecost had not time to go there. Further, in certain respects the smaller cities are more promising places to work in that than the large ones. The visit of a stranger to such places as Sendai or Sapporo or Yamagachi is far more of an event than it is in Tokyo; and people who would not think of attending the meetings in Tokyo could easily be induced to attend them in the smaller cities places. When Dr. Hall

went to Sendai they pretty nearly gave him the freedom of the city.

6. In order that the person who comes may actually gather in such inquirers as may be the result of his meetings. Dr. Albrecht told me that this was precisely the thing that they had looked forward to when it was decided to send out Dr. Pentecost. This was particularly requested in view of their experience after the visit of Mr. Mott.

I have no doubt that something would be accomplished by a prolonged stay occupied in that way. It is only reasonable to think so; but I very much doubt whether as much would be accomplished as is expected. The Congregationalists in Kyoto (to take an example) after Mr. Mott left had a lot of "inquirers" to look after. They appointed Dr. Davis to devote himself to looking after them. In large measure they failed in their purpose; and their solution of the difficulty is to have the man who comes stay and do the work himself. As I have said, I think something would be done; and some men would do more than others. But the difficulty to be faced can hardly be overestimated. Cases in which the "inquirer" is already instructed in the truths of Christianity, or in which he or she is a pupil in a Christian school, can be looked after by the missionary or the Japanese pastor or teacher as well as by any one else. But those are not the cases which present the real difficulty. The real difficulty appears when a young man who

knows nothing or next to nothing of Christianity, ~~who~~ under the influence of an address lifts up his hand in response to an invitation. That is the difficulty ~~that~~ which it is hoped that visitors will be able to solve. Thus the visitor will not depend solely on himself. Neither did Dr. Davis, and Learned and Albrecht.

This leads me to refer to something which I think does not appear in any of the letters, but which is a favorite idea with a number: viz. to have the visitor stay in Tokyo, for example, for some time; and then in various ways bring about interviews between him and individuals, especially such as may be described as belonging to the upper classes.

Up to a certain point that would not be a difficult thing to do, provided the visitor ~~w~~ be a man of recognized position at home. It would be a very easy thing through the legation to obtain interviews with almost any one; and no doubt interviews could be obtained through Japanese friends and in some cases by missionaries themselves. The visitor would be received most courteously. Very likely he would learn that the presence of such men as himself is most welcome in Japan; perhaps even that one reason why Christianity does not make more rapid progress in the country is precisely because the educated men among the Japanese do not come in contact with such men. But such courtesy is a long long way from the ~~ac~~ personal acceptance of Christianity. Given the right visitor, by all means

do this as far as is possible. Hope for the best, but be also prepared for disappointment. There is such a thing as preaching the gospel to the poor and neglecting the rich. Moreover while as a matter of fact there were not many mighty in the church at Corinth, in Japan at least that church has the greatest promise of success that starts with a group of men of standing in the community. Such men are the natural leaders in the place where they live and they have no objection to those socially lower than themselves entering the church with them; but as a rule they themselves hold back when it comes to entering a church that is ruled by their inferiors. Still there is a great truth in the words, It is hard for a rich man to enter the Kingdom of heaven.

And now I think it will be lawful if for me to become subjective; especially as I begin with the confession.

I would not deny that evangelistic preaching by visitors to promiscuous audiences in Japan ~~has been~~ is of some value. The facts are against such a denial. The main value however has been in the way of advertisement, etc., as set forth in Mr. Pieters's letter. But this statement I would confine almost entirely to the smaller cities, at least for a long time past. Years ago Joseph Cook attracted marked attention in Tokyo; but that was under another dispensation, when Japan was inspecting the various elements of western civilization

tion, and a good many were wondering whether it might not be well for Japan to adopt the religion of the west as well as the railroads. But now Tokyo at least knows all about Christianity; and regards it as a thing to be accepted by such individuals as like it. In those days it was a very easy and a very common thing to pack a hall or a theatre with an audience that would listen for five hours to ten addresses; and it didn't make much difference whether the addresses were on the incarnation, the atonement, the immortality of the soul, the personality of God, or the education of women. The audiences that with careful preparation assembled to hear Mr. Hall and Mr. Pentecost were not to be compared, in numbers, with the ones that in those days over and over again assembled to hear missionaries and Japanese, many of whom might properly be described as very green ones. At the same time it is also true that Christianity is far better and far more extensively known today than it was then, and that there is a larger number of individuals who as individuals are interested in Christianity. But there is little evidence that they attend promiscuous meetings. I have myself no doubt that the Japanese evangelists in Formosa are accomplishing far more effective work than would be accomplished by any attempt to hold promiscuous meetings in Tokyo.

I think also that considerable good may be done by visitors addressing the congregations in the churches.

The knowledge that such a visitor is to speak brings out the congregation in force; and many of those present will be accompanied by friends. There is the inspiration of a good meeting. The voice is a new one and what is said confirms those who hear in the truth that they have heard before. In almost every congregation there will be some, and in some congregations there will be many, who will understand (when interpreted) what the visitor says perfectly. But on the other hand it must be remembered that in all congregations there are some, and in most congregations many, who have just crossed the threshold of Christianity, are uneducated Japanese from Japan, and ends in their thoughts of Christianity with a kind of endeness that the visitor would never think off of. He often speaks of the old and simple story. In Christendom the story is old and simple; but not in Japan. There it is new and strange.

Therefore while something may be accomplished by visitors in addressing promiscuous audiences and much more in addressing the churches, I still think that their real opportunity for helpfulness in the evangelization of Japan is to be found in something else.

~~I think arrangements should be made for conventions to be held in four or five places in different parts of the country. These conventions should be composed of the Japanese missionaries, complete~~

When it was first proposed that Dr. Pentecost should come to Japan I wrote to you a letter on the subject (dated Jan. 14th 1902). Kindly refer to that letter to supplement, on certain points, what I now write. On Feb. 9th I wrote again. Please glance over that letter also. In this second letter I said that I had read the first letter to the mission and that it met with general approval. To this I added, "The attempt to reach the foreign residents of Yokohama and Tokyo seems is approved; but most of the mission look for the chief result to come from the conference in Tokyo. The idea of such a conference met with special favor." To this I added, "I am inclined to think that we should do best by making it primarily an affair of our own Council and the Church of Christ in Japan. The meetings would of course be open to all, and cordial invitations should be sent to all; but others should rather be guests. The arrangements, including especially the appointment of speakers (residing in Japan) should be in our hands."

I now revert to that idea as being the one most promising of results from the visit of visitors from home. The question as to how many such conferences or conventions should be held is one that calls for consideration. There should be I think at least two; one in Tokyo and one in Kyoto or Osaka. Perhaps it would be better to have four or five in different parts of the country. That would be in some respects more convenient; but on the

other hand, on two or large conventions interest and effort would be more concentrated, the meetings would be in a greater degree events of the year and probably much more of an inspiration to all who attended them.

These conventions should be composed of the Japanese ministers, evangelists, theological students, (as far as possible) Christian teachers, and Bible women, together with the missionaries. On each day there should be one or two other speakers besides the visitor; some of them Japanese, and some missionaries.

As far as is necessary, the expenses of those coming from a distance including those of missionaries should be met by the missions; each mission being responsible for the expenses of those connected with it. If you will look at my letter of Jan. 14th, 1902, you will see that this was done in the case of the convention held in Tokyo by Mr. Mott. The expenses of more than fifty of those who attended that convention were paid in whole or in part; and there is no doubt that the presence of those fifty men, together with those living in Tokyo, made the convention what it was. (For details, see letter of Jan. 14th). If this is not done, many who would like to come, and whom it would be most desirable to have present, could not possibly come. If they were not present the mission of the visitor would correspondingly fail of its object.

Those who would attend these conventions constitute the force that has done, is doing, and

will continue to do the work of evangelization. It may be that the Church at home by sending out certain ones of its best men can impart some gift of knowledge or power to this force. If this is done, the evangelization of Japan will no doubt be advanced. The right man coming would be a source of inspiration; and inspiration is one of the great things. The right man, speaking to that body and listening to those composing it, would make it feel with a new power that it has with it the strength sympathy and love of the Church at home; and would himself return home with a new sense of its difficulties, dangers, strength, weakness, successes, failures, problems, possibilities. Besides this, the right man would bind together all the members of the body with new cords. Finally, to put last what in my mind was first, speaking to such conversations the visitor could speak much as he would speak at home, understood and knowing that he was understood.

The one who comes should be a picked man; and apart from the case of one manifestly fitted for the work, the selection should be made from among professors in the theological seminaries or universities, or from among scholarly pastors of high standing. Three things are essential:- He must be a clear, simple, direct, interesting, speaker; one able to see things from the position of those who differ from him, and to differ com-

teously; one who will command the intellectual respect of both the missionaries and the leaders in the Japanese Church. In addition to these qualifications, the ideal man would have in an exceptional degree the power to win the hearts of men which proceeds from a deep spiritual life.

The visitor should come ~~prepared~~ expecting to deliver a series of half a dozen carefully prepared lectures to be delivered at all the conventions held. The lectures should be upon great Christian themes; and while the lecturer should in a broad sense treat his subjects from an apologetic point of view, the lectures should not be what would properly be described as a course of apologetics. They should be intellectually stimulating; and but not above the heads of the majority of an intelligent congregation at home. A course of lectures, first delivered before such conventions and then circulated in print, which would show clearly and powerfully that the fundamental doctrines of evangelical Christianity are simply the expression of truths, the acceptance of which with the heart, will in experience prove to a man the source of a quality of life to be desired above all things and which cannot be gained in any other way, would be something of the highest value to the Church in Japan. But I would underscore the proviso that the work must be well done. It is not necessary that the lecturer first acquaint himself with all

the ins and outs of Japan. He could not do that if he would; and he need not. But it is necessary, or if not necessary next to necessary, that he prepare his lectures with special reference to Japan, and with such a general knowledge of conditions as he could obtain without great difficulty. As the lectures would have to be interpreted, they should be under rather than over an hour in length.

The visitor should also come prepared to deliver a score or more of addresses; short and less formal ~~than~~ than the lectures. In selecting themes for these he need only say to himself, What are some of the things which I most desire to impress upon the minds and hearts of the Christians in Japan? Some of these he would deliver before the conventions, and at the receptions that would be given him in connection with the conventions. They should be simple, direct, practical. If he is a father, fatherly; if a brother, brotherly rather than elder-brotherly. Then there would be a number of schools asking for talks, and requests to conduct an English service on Sundays. He would also be asked to preach in the Japanese churches; and while all that he said would not be understood by all, he need not let that concern him over much. That would not be the main object of his coming; and all would understand some and some would understand all.

For actual attendance upon four or five such

conventions and matters connected with them, allow six weeks. To this add seven weeks more for travel in Japan and the performance of the various other duties required. That I think would be quite enough. Too much emphasis has been put upon the shortness of the time at the disposal of ~~some of~~ those who have come. Following the above calculation, one could leave home early in March, spend April May and June in Japan, and reach home again in July. For those who usually take a vacation in July, that would mean only four months away from their accustomed work.

As you will see from the letters which I send, the question as to how often men should come from home is one regarding which there is a difference of opinion. Some say, if the right men, let him come every year; others, every two or three years. To this some add, not next year. Judging from what I have heard in conversation, I think a larger number than you would infer from the letters would agree in saying, not next year ~~i.e.~~ nor before the autumn of 1904 or the spring of 1905. During the past two years there have been six visitors to Japan: Mr. Mott, Drs. Torrey, Hall and Pentecost, & Mr. Peil and Mr. Hanson. There are therefore a good many who are convinced that an interval should ~~would~~ ~~be~~ now follow.

During Mr. Mott's visit it so happened that I was laid up with rheumatism in my knee. With Dr. Torrey I exchanged only a few words. Dr. Hall and Dr. Pentecost I saw repeatedly, and I shall always remember them with affection.

Sincerely yours
William Imbrie